

EVANSVILLE JOURNAL.

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FOR PRESIDENT. ZACHARY TAYLOR.

WISIG ELECTORAL TICKET.

SENATORIAL ELECTORS.
JOSEPH G. MARSHALL, of Jefferson.
GODLOVE S. ORTH, of Tippecanoe.

DISTRICT ELECTORS.

- 1st Dist.—JOHN PITCHER, of Posey.
- 2d " JOHN S. DAVIS, of Floyd.
- 3d " MILTON GREGG, of Dearborn.
- 4th " DAVID P. HOLLOMAN, of Wayne.
- 5th " THOMAS D. WALPOLE, of Hancock.
- 6th " LOVELL H. ROUSSEAU, of Greene.
- 7th " EDWARD W. MCGUAGHEY, of Park.
- 8th " JAMES F. SUIT, of Clinton.
- 9th " DANIEL D. PRATT, of Cass.
- 10th " DAVID KILGORE, of Delaware.

CITY OF EVANSVILLE.

SUNDAY MORNING, MAY 21.

RELIGION FOR THE MILLION.—The editors of the Home Journal say that they were applied to last week to subscribe for the building of a Church for the Poor. A committee was making the round asking at every door. Yet in the very part of the city where the applications were made, say the editors, there are twenty churches within ten minutes' walk, scarce one of which has more than half a congregation. The Poor, however, require a place to worship.

The Home Journal thinks that either by "moral suasion" or legislation this growing exclusion of the poor from the places of worship should be checked and remedied, and propose the enactment of a law compelling churches of all denominations to have free galleries, so that "Whoever will, let him come and taste of the waters of life freely."

Is it not a strange and startling feature of the times, that anywhere in this republican land—this poor man's government—wealth should be the only passport to a place of worship, and that it should be necessary to call for legislative enactments to secure the poor an entrance into the Church of the "meek and lowly Jesus"? But,

"So goes the world;—if wealthy, you may call this 'friend,' that 'brother,' friends and brothers all."

Though you are worthless, witless—never mind it. You may have been a stable boy—what then? 'Tis wealth, good sir, makes honorable men. You seek respect, no doubt, and you will find it."

"But if you are poor, Heaven help you! Tho' your head royal blood within; and tho' you possess the intellect of angels too."

"Tis all in vain;—the world will ne'er enquire On such a score;—why should it take the pains? 'Tis easier to weigh purses, sure than brains."

ELECTIONEERING PREACHING.—Bishop Griswold, an Episcopal Bishop, at an ordination, once said, "Brethren, when your minister preaches politics, tell him he is out of his place, if he persists in it, send him home. Tell him you have nothing more for him to do."

We commend the above paragraph to the favorable consideration of the clergyman who preached near to Cynthiana, Posey county, Indiana, on the Lord's day immediately preceding the last August election.—Vanderburgh Democrat.

The clergyman alluded to by the Democrat, on that occasion preached on *infidelity*, as was his duty to do.—Mr. Owen, being an infidel, felt that he got a scoring, as he deserved. The locus can't get over their defeat last August, and we don't believe they will ever forgive the religious and moral portions of the community for beating their champion in this district. It worries Mr. Owen dreadfully to be thrown back among the common people again—but it worries some others we could name, a great deal more, that Mr. Polk neglects to provide for him. Mr. Owen is in the way of several patriots in this district, who are anxious to serve their country, and he must be got rid of. Won't Mr. Polk do something for him?

THE FIRST OF THE SEASON.—We return our grateful acknowledgments to our friend GIRDNER, of the Salt Well, for the present of a basket of fine, large, ripe, luscious Strawberries, the first we have seen this season. Our citizens will be pleased to learn that there are "plenty more of the same sort" where these came from; in fact, we are assured that the yield this season will be very large. The Proprietors of the Well have considerably enlarged and improved the accommodations for visitors, and we have no hesitation in saying they will reap, as they deserve, remuneration for their outlay.

A TIN MIKE.—We learn from the Baltimore Patriot that a large bed of metallic ore, said to contain a large percentage of tin has been discovered in the lot of Mr. Wm. Merryman, in Baltimore county, about twenty-three miles from the city, upon the Bushcabin run, a tributary to the Western prong of the Gunpowder river. The land in the vicinity is noted for its mineral productions, and is probably an extension of the great metallic belt, which traverses the union, in a northeasterly and south-westerly direction, passing through the mountainous districts of the States of Virginia, North Carolina, Tennessee and Georgia.

"The rose is sweetest when it first opens;—the spunkard too, when the herb dies. Beauty belongs to youth, and dies with it, but the odor of piety survives death, and perfumes the tomb."

HOW GEN. PILLOW KILLED THE MEXICAN.

It appears from the evidence before the court of inquiry, that Gen. Pillow did actually slay a Mexican, or at least shoot at one, and as it is surmised that the chap shot at was a colonel, or a captain, or a lieutenant, or a general in chief, the conclusion is very natural that *Gid.* fought and won the great battles of Mexico.

Although it does not appear whether the chap shot at, actually gave up the ghost, or got up and ran away, to stand a shot on another occasion, it does seem, however, that our *Gid.* gained a horse by that shot—and a live horse is better than a dead Mexican.

The witnesses to this sublime exploit were David Ayres, Gen. P.'s orderly, and Private Bernard Carroll, Company E, 2d artillery. Orderly Ayres swore that he saw some three or four Mexican officers coming in the direction of the bridge towards which Gen. P. was advancing (distance not mentioned) that Gen. P. fired his pistol "at one of the officers, who fell to the ground;" that the horse started towards Gen. P., who ordered a soldier; who was near to catch him.

Private Carroll was the soldier who caught the horse. He heard "some shots fired," and saw a Mexican officer, whom he supposed to be a colonel, fall from his horse; upon which "some voice" told him to catch the horse, and he caught it, supposing, from the trappings, that the rider "must have been an officer of some rank."

That is the whole story. Gen. Pillow fired a pistol;—"some shots" were fired;—Gen. P. was one "among the persons who were mounted on the road," as Private Carroll says;—a Mexican officer fell—nobody knows who;—and a horse was captured. We only wonder this horse was not brought into court as a witness, along with the saddle and bridle—to say nothing of "the persons who were mounted on the road."

May the 5th the following resolutions were introduced into the House of Representatives by Mr. H. Steward, of Pa. They were so drawn up as to embody the important principles advanced by Gen. Taylor in his recent letter to Capt. Allison. As the loco-focos objected to their introduction, they were laid over under the rules. When in order, it is Mr. Steward's intention to call them up and have a vote taken upon them:

1. Resolved, That "the power given by the Constitution to the Executive to interpose his veto, is a high conservative power, which should never be exercised except in cases of clear violation of the Constitution or manifest haste or want of consideration by Congress."

2. Resolved, That "the personal opinions of the individual who may happen to occupy the Executive chair, ought not to control the action of Congress upon questions of domestic policy, nor ought his objections to be interposed where questions of Constitutional power have been settled by the various departments of government, and acquiesced in by the people."

3. Resolved, That "upon the subjects of the tariff, the currency, the improvement of our great highways, rivers, lakes and harbors, the will of the people as expressed through their representatives in Congress, ought to be respected and carried out by the Executive."

4. Resolved, That "war, at all times and under all circumstances, is a national calamity, to be avoided if compatible with national honor; that the principles of our government, as well as its true policy, are opposed to the subjugation of other nations, and the dismemberment of other countries by conquest, for, in the language of the great Washington, 'why should we quit our own to stand on foreign soil?'"

STEELE'S LETTER BEFORE HIS ATTEMPT TO COMMIT SUICIDE.—The following is a letter written by Mr. Steele, the Irish Patriot to one of his most intimate friends, prior to his attempt at suicide:—

"WEDNESDAY, April 10, 1848.

"My dear —, you will, I well know read this letter of your old friend with deep pain. But when you contemplate the dreary and heart-breaking present aspect of Ireland; and contrast it with what it was in its majestic, peaceful movement, under the sublime and benign moral sway of my ever-departed friend and leader, August O'Connell, you cannot be surprised that, with a complication of private ills upon me at the same time, the ties of life are with me disordered, and in disruption forever."

The highest aspirations of my nature were that I should be O'Connell's principal instrument of peace, his "Head Pacifier of Ireland," in his efforts for the peaceful, bloodless regeneration of his own country, and for setting an example to other realms, as was nobly proved in England by Richard Cobden and his league, how revolutions may be achieved by the consolidated organization of public opinion and with the pollution of carnage, bloodshed and confusion."

Before you will receive this to-morrow, I will have ceased to live. I am quite weary of existence. Of course, as a matter of merely financial existence, in private society, I deport myself as if I were without care. I shall manage the matter in such a way that there shall be no cause for the ceremonial of a coroner's inquest and post mortem examination. When a thing of this kind must be done, the more quietly, and less theatrical it is done the better. I am, with most grateful feelings for all your kind notes to me for so many years, as a private friend and public journalist, my dear — Affectionately yours—Farewell for ever! THOMAS STEELE.

CLAPPING.—An eccentric preacher in the West concludes an impressive charity sermon in the following language:

My dear brethren, it has been the usual fashion for an audience to testify their approbation of that which has been said by the clapping of hands, but I recommend for your adoption a new method of clapping, less tumultuous and much more pleasing.—When you leave this building, clap your hands into your breeches pockets, and drawing them out again, clap your money into the box which is at the door to receive it, and may the Lord give it its blessing!"

It is stated that the address had the desired effect—and the audience having done the needful as requested, clapped their hats upon their heads, and started for their homes much edified with the discourse.

From the North American.

THE KING OF YUCATAN.

We published, on Thursday, a statement from the National Intelligencer, that, according to letters from Yucatan of the date of April 14th, the Indians of that country had elected a king, who had taken the name of the last of the ancient kings of Maya, and was crowned, on the 9th of April, among the ruins of the old aboriginal city of Chichen Itza. The name of the new king was erroneously printed as Ticul Xiu, which was the name of the last representative of the royal race, at the period, more than three hundred years ago, when Yucatan was reduced by the Spanish Conquistador, Don Francisco Montejo.

The election of a king by the Indians of Yucatan, if true, is a most extraordinary event, as indicating the rapid revival of the old national spirit and the development of secret insurrectionary designs among the descendants of the aboriginal civilized races of Spanish America, from which we have so often argued the probabilities of a new kind of revolution and the prospect of the final destruction of some of the creole republics of North and South America by these Indian races.

The ancient civilized nations of America were those of Mexico, Yucatan and Central America, (all politically distinct and independent of each other, though very similar in character and institutions) in the North; and those of Peru, Bogota (both these races resembled each other in their government and customs) and Arauco, in the South. All of these nations, except the last named, had monarchical governments, of which the three North American ones were a kind of military despotisms; while those of Peru and Bogota were religious autocracies, the kings being hierarchs.—Dalla Lamas—regarded by their subjects as incarnations, at least, descendants of the national deity. The Araucanians of Southern Chili, less advanced in the arts of civilization, had—and still have—a kind of republican government, regular enough, but with an hereditary aristocracy always in rule, bearing a rude resemblance to some of the ancient European republics, compounded of the powers of plebeians and patricians; but coarse and imperfect as their institutions were, their fate has illustrated the superior strength of a free over a subject people, for while all the monarchies of America easily fell under assaults of the Spaniards, the Araucanians, though degenerated from their original state, as free as when they met and beat the first Spanish armies of invasion in pitched battles.

The old monarchies were broken to pieces—their princes, the *teutlis*, the *zacs*, the *incas*, and their vassal nobles, the *pillis*, the *caciques*, the *curacas*,—vanished suddenly—or gradually during three hundred years of subjection and contempt—away; and the popular masses sank in that condition of calm submission, melancholy torpor and stagnation,—a stupid indifference to life and death, a general disregard of all things, except the mere animal wants of the moment,—which all travellers and creoles have been disposed to consider the true and natural traits of the race. Thus writers have always been astonished at the apparent want, among the Mexican and Peruvian Indians, of all recollection of their ancestors, their old monarchies before the times and the coming of the Spaniards. It would seem, however, that all this insensibility is an illusion; or if unreal, that it is a mere temporary stupor,—a political coma of a day, a generation, an age, during which the national spirit only sleeps, but is not dead; and out of which the Indian, awaking at any unexpected moment, may start up, alive and in arms, a Peruvian, as in the days of Atahualpa, an Aztec, as in the reign of Montezuma,—a Maecenas of the fierce old warrior race of Maya-pa.

The Peruvian Indians are, by common consent, supposed to be the mildest and most submissive of all the degenerated races. In the year 1780, after two-and-a-half centuries of the most patient servility, when no creole dreamed that they retained the slightest memory of the past, or any care except to eat, drink and sleep, upon a sudden they burst into a furious and universal insurrection, and, as suddenly, a crowned *Inca*, a lineal descendant of the Children of the Sun was found at their head, commanding them with all the authority and obeyed by them with all the blind reverence amounting almost to adoration, which were the rights of the ancient monarchs. This was the famous insurrection of Tupac Amaru, which lasted two years, was put down only with the greatest difficulty, and was marked by all those horrible atrocities of unrelenting hatred and savage revenge which have, in our day, converted Yucatan into a scene of fear and desolation. The war was one of extermination, like the present Yucatan war; the mild Peruvian was, in an instant, a tiger, howling for blood; the new *Inca* was an educated man who was anxious to spare the ecclesiastics, the castes or half-breeds, and even it is said, the creoles, all of Peruvian birth; but here his power proved insufficient; the Indians had sworn vengeance against, and they refused quarter to all who were not of pure Peruvian blood; and it was this astonishing ferocity which caused the ultimate failure of their enterprise. All the castes and races, of course, banded against them fighting with the modern arts, weapons and resources of war, which the Indians did not possess and could not withstand. After great successes and the recovery of many of the Southern provinces, they were finally overcome and reduced to their former state of submission; the *Inca*, and royal family were captured and put to death, Tupac Amaru himself being torn to pieces by wild horses in the public square at Cuzco. In this insurrection, one-third of the whole population of Peru was destroyed; and for many a long year afterwards, the interior plains and valleys, once swarming with life, were strewn for miles with human bones, vestiges of carnage and the monuments of a fearful though unavailing revolt.

The elevation of a king by the Indians of Yucatan, if the account be true, as stated,—the restoration of the name—and doubtless also of the blood—of the old princes of Mayapan,—and his coronation, as alleged, among the ruins of one of their ancient cities,—give to the Yucatan insurrection a character surprisingly like that of the rising of Tupac Amaru, as well as a political consequence and significance which it did not before possess.

ACCIDENT.—One of the hands engaged on the wharf had his leg broken yesterday morning, by the caving in of the bank.

ARKANSAS U. S. SENATOR.—The Little Rock Democrat states that Gov. Drew has appointed Hon. Wm. K. Sebastian, of Phillips county, to fill the vacancy in the U. S. Senate, occasioned by the death of Col. Chester Ashley.

At a Palo Alto celebration in Philadelphia, the name of Cassius M. Clay was hissed, on the announcement of a letter from him.

Sunday Readings.

Communicated to the New York Tribune.

LETTERS

From Hon. John Q. Adams to his Son,
On the Bible and its Teachings.

LETTER NO. VII.

The imperfections of the Mosaic institutions which it was the object of Christ's mission, upon earth to remove, appear to me to have been these: 1st.—The want of a sufficient sanction. The rewards and penalties of the Levitical law had all a reference to the present life. There are many passages in the Old Testament which imply a state of existence after death, and some which directly assert a future state of retribution; but none of these were contained in the delivery of the law. At the time of Christ's advent, it was so far from being a settled article of the Jewish faith, that it was a subject of bitter controversy between the two principal sects—of Pharisees who believed in, and Sadducees who denied it. It was the special purpose of Christ's appearance upon earth to bring immortality to light. "He substituted the rewards and punishments of a future state of existence in the room of all others." The Jewish sanctions were exclusively temporal; those of Christ exclusively spiritual. 2d.—The want of universality. The Jewish dispensation was exclusively confined to a small and obscure nation. The purposes of the Supreme Creator in restricting the knowledge of himself to one petty herd of Egyptian slaves, are as inaccessible to our intelligence as those of his having concealed from them, and the rest of mankind, the certain knowledge of their own immortality; yet the fact is unquestionable.—The mission of Christ was intended to communicate to the whole human race all the permanent advantages of the Mosaic law, superadded to them—upon the condition of repentance—the kingdom of Heaven, the blessing of eternal life. 3d.—The complexity of the objects of legislation. I have observed in a former letter, that the law of Sinai comprised, not only all ordinary subjects of regulation for human societies, but all those which human legislators cannot reach. It was a civil law, a municipal law, an ecclesiastical law, a law of police, and a law of morality and religion; it prohibited murder, adultery, theft and perjury; it prescribed rules for the thoughts as well as for the actions of men. The complexity, however practicable and even suitable for one small national society, could not have attained to all the families of the earth. The parts of the Jewish Law adapted to promote the happiness of mankind, under every variety of situation and government to which they can be placed, were all recognized and adopted by Christ; and He expressly separated them from the rest. He disclaimed all interference with the ordinary objects of human legislation. He declared that His "Kingdom was not of this world;" He acknowledged the authority of the Jewish magistrates; He paid for His own person the tribute of the Romans; He refused in more than one instance to assume the office of Judge in matters of legal controversy; He strictly limited the object of His own precepts and authority to religion and morals; He denounced no temporal punishment; He promised no temporal reward; He took up Man as a governable being, where the human magistrate is compelled to leave him, and supplied both precept of virtue and motive for practicing it, such as no other moralist or legislator ever attempted to introduce. 4th.—The burdensome duties of positive rights, minute formalities and expensive sacrifices. All these had a tendency, not only to establish and maintain the separation of the Jews from all other nations, but in process of time had been mistaken by the Scribes and Pharisees and Lawyers, and probably the body of the people, for the substance of religion.—All the rites were abolished by Christ, or (as Paul expresses it) "were nailed to His Cross." You will recollect that I am now speaking of Christianity, not as the scheme of redemption to mankind from the consequences of original sin, but as a system of morality for regulating the conduct of any man while on earth; and the most striking and extraordinary feature of its character in this respect is its tendency and exhortations to absolute perfection. The language of Christ to His disciples is explicit:—"Be ye therefore perfect, even as your Father in Heaven is perfect"—and this He enjoins at the conclusion of that precept, so expressly laid down, and so unanswerably argued, to "love their enemies, to bless those that curse them, and pray for those who despitefully used and persecuted them." He seems to consider the temper of benevolence in return for injury, as constituting of itself a perfection similar to that of Divine nature. It is undoubtedly the greatest conquest which the spirit of man can achieve over its infirmities; and to him who can attain that elevation of virtue which it requires, all other victories over the evil passions must be comparatively easy. Nor was the absolute perfection merely preached by Christ as a doctrine; it was practised by Himself throughout His life; practised to the last instant of His agony on the Cross; practised under circumstances of trial, such as no other human being was ever exposed to. He proved by His own example the possibility of that virtue which He taught; and although possessed of miraculous powers sufficient to control all the laws of Nature, He expressly and repeatedly declined the use of them to save Himself from any part of the sufferings which He was able to endure.

The sum of Christian Morality, then consists in piety to God, and benevolence to Man; piety manifested not by formal rites and sacrifices of burnt-offerings, but by repentance, by obedience, by submission, by humanity, by the worship of the heart, and by benevolence; not founded upon selfish motives, but superior to even a sense of wrong; or the resentment of injuries. Worldly prudence is scarcely noticed among all the institutions of Christ; the pursuit of honor and riches, the objects of ambition and avarice are strongly discountenanced in many places; and an undue solicitude about the ordinary cares of life is occasionally reproved. Of worldly prudence, there are rules enough in the Proverbs of Solomon; and in the compilations of the son of Sirach; Christ passed no censure upon them, but He left what I call the selfish virtues where He found them. It was not to proclaim the common place morality that He came down from Heaven; His commands were new; that His disciples should "love one another," that they should love even strangers, that they should "love their enemies." He prescribed barriers against all the maleficent passions; He gave as a law, the utmost point of perfection of which human powers are susceptible, and at the same time allowed degrees of indulgence and relaxation to human frailty, proportioned to the power of any individual. An eminent writer in support of Christianity, (Dr. Paley,) expresses the opinion, that the direct object of the Christian revelation was to supply motives and not rules—sanctions and not precepts; and he strongly intimates that, independence of the purpose of Christ's atonement and propitiation for the sins of the world, the only object of his mission upon earth was to reveal a future state,

"to bring life and immortality to light." He does not appear to think that Christ promulgated any new principle of morality; and he positively asserts that "morality, neither in Gospel nor in any other book can be a subject of discovery, because qualities of actions depend entirely on their effects, most all along have been the subjects of human experience."

To this I reply in the express words of Jesus; "A new command have I given you, that ye love one another;" and I add, that this command explained, illustrated and dilated, and was by the whole tenor of his discourses, and especially by the parable of the good Samaritan appears to me to be not entirely new, but, in the most rigorous sense of the word, a discovery in morals; and a discovery, the importance of which to the happiness of the human race, far exceeds any discovery in the physical laws of Nature, as the soul is superior to the body. If it be objected that the principles of benevolence toward enemies, and the forgiveness of injuries, may be formed not only in the Old Testament, but even in some of the heathen writers, particularly the discourses of Socrates, I answer, that the same may be said of the immortality of the soul, and of the rewards and punishments of a future state. The doctrine was not more a discovery than the precept; but their connection with each other, the authority with which they were taught, and the miracles by which they were enforced belong exclusively to the mission of Christ. Attend particularly to the miracle recorded in the second chapter of Luke, as having taken place at the birth of Jesus; when the angel of the Lord said to the Shepherds: "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, who is Jesus Christ the Lord." In these words the character of Jesus as a Redeemer, was announced; but the historian adds—"And suddenly there was with the angel a multitude of the heavenly host praising God, and singing, Glory to God in the highest, and on earth peace, good-will toward men." These words, as I understand them, announced the moral precept of benevolence as explicitly for the object of Christ's appearance, as the preceding words had declared the purpose of redemption. It is related in the life of the Roman dramatic Poet, Terence, that when one of the personages of his comedy the "Self-Tormentor," the first time uttered on the stage the line "Homo sum, humani nil alienum puto." (I am a man, nothing human is uninteresting to me,) a universal shout of applause burst forth from the whole audience, and that in so great a multitude of Romans, and deputies from the nations, their subjects and allies, there was not one individual but felt in his heart the noble sentiment. Yet how feeble and defective it is, in comparison with the Christian command of Charity as unfolded in the discoveries of Christ and enlarged upon in the writings of His apostles. The heart of man will always respond with warmth to this sentiment when there is no selfish or unchristian passion to oppose it; but the command to lay it down as the great and fundamental rule of conduct for human life, and to subdue and sacrifice all the tyrannical and selfish passions to preserve it, this is the peculiar and un fading glory of Christianity; this is the conquest over ourselves, which without the aid of a merciful God, none of us can achieve, and which it was worthy of His special interposition to enable us to accomplish.

From your affectionate Father,
JOHN QUINCY ADAMS.

MEXICAN IDOL.—There is now in the Custom-house of this city, just arrived from Vera Cruz, a curious Mexican idol, or perhaps the effigy of one of the priestesses who formerly served in the Temple of the Sun, the flaming God of the ancient Aztec worship. It represents a woman, in rough stone, and arrayed in singular habiliments. It is about 4 feet high. Some fancy that it is the statue of the wife of Mango Capac, the founder of the Mexican nation. We hear that it is a present to the city, from a distinguished U. S. Naval officer, now serving on the coast of Mexico.—N. O. Com. Times, 11th.

TO YOUNG MEN.—There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in the heavens; clouds may be before him, but he knows that though unseen, he illumines his own sphere. He resists temptation not without a struggle, for that is not a virtue—but he does resist and conquer. He hears the sarcasm of the profligate, and it stings him, for this is the trial of virtue, and he heals the wound with his own pure touch. He needs not the watchword of fashion, if it lead to sin; the atheist who says not only in his heart but with his lips, "there is no God," controls not him, for he sees the hand of a creating God and reverences it, of preserving God, and rejoices in it. Woman is sheltered by fond arms, and guided by loving counsel; old age is protected by experience—manhood by its strength; but the young man stands amid the temptations of the world like a self-balanced tower. Happy is he who seeks and gains the prop and shelter of Christianity.

Onward then conscientious youth! raise thy standard, and nerve thyself for goodness. If God has given thee intellectual power, awake it in that cause; never let it be said of thee, he helped to swell the tide of sin, by pouring his influence into its channels. If thou art feeble in mental strength, throw not a small drop into a polluted current. Awake, arise young man! assume the beautiful garments of virtue. It is easy to sin; it is difficult to be pure and holy. Put on thy strength, then; let thy chivalry be aroused against error; let truth be the lady of thy love—defend her.—Southern Rose.

The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till some kind assistance wipes the death damp from the brow of the dying, we cannot exist without mutual aid. All, therefore, that need aid, have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt.—Sir W. Scott.

An ingenious writer says, leisure is the noblest wealth; and the habit of employing it well, is the best preparation for a happy and dignified old age. But he who exclusively applies himself to the acquisition of money, shall waste his life under the pressure, and amid the vacuity of poverty, and shall close his career by an old age restless, ineffectual, or of painful insignificance.

DEACON SLOCUM.

In a small village in New Hampshire, resided about twenty years since, Deacon Lemuel Slocum, famous for piety, parsimony and property. A neighbor of his met with some difficulties, and was obliged to have recourse to him for a loan. The Deacon gave him seventy-five dollars, and took his note with good security, for a hundred. Being unable to pay it at the end of the year, the Deacon demanded a new note, as his custom was, demanding both principal and interest. The borrower remonstrated, but in vain. The usual declaration, that "he must provide for his family," and that "if simple interest is just," silenced every appeal to his justice or generosity.

The Deacon attended meeting as usual on the following Sabbath. On the afternoon of that day, the eccentric and talented Mr. —, chose for his subject, the admonitions of St. Paul to the Corinthian church, on the fifth chapter of the first epistle of the Corinthians, and eleventh verse.

The first part of the reproof, we must say, in justice to the Deacon, was not applicable to him. Deacon Slocum was no fornicator nor a drunkard, in the common acceptance of the word. When the preacher, who had previously been unusually languid, came to speak of the extortioner, he was very becomingly animated; so much so that the whole congregation, the Deacon not excepted, was highly excited with wonder and curiosity. He charged the people not to think extorting the less criminal because practised by the respectable and influential; he warned them against the vicious examples of the wealthy; and declared that if they would wish to receive and deserve the approbation of heaven, they ought in this, as in other things, to copy the bright example of their worthy and faithful brother and deacon, Lemuel Slocum.

Prepared, as the Deacon was, for the eccentric ebullition of the pious extorter's fancy, he became amazed at this sudden development of his own peculiar excellencies, nor could he possibly guess, for some time at least, what might be the import of the parson's denunciation.

"Brother Lemuel," continued the preacher, "art thou an extortioner? No; heaven forbid!" The preacher then descended on the sin of hypocrisy, and advised the audience still to copy the Deacon in regard to sincerity, concluding with the question, "Brother Lemuel, art thou a hypocrite? No; heaven forbid!"

The Deacon became alarmed, and the titrating and whispering of the congregation were far, very far, from removing his fears, that something more was meant than met the ear. But what was his dismay, when turning his eye on the preacher, he beheld his fixed on him, with the plainest expression of contempt and detestation! Still the discourse was continued, and still were the questions and exclamations reiterated. The members of his own household appeared absorbed in sorrow, while the rest of his audience observed him with looks of horror. How deep was his remorse of detected guilt, not of sincere repentance. He would have spoken, but the shame of conscious guilt kept him dumb, and he was doomed to suffer, in silence, the excruciating satire of the preacher, and the insufferable scorn of the assembly.

At this juncture a gentle figure, in black entered the church, and walked up the aisle, stood opposite the deacon's pew, and in the most insinuating and agreeable manner, beckoning him to advance. Glad of an opportunity to escape, the deacon went towards the stranger and followed him out of the house. Having walked a little distance, the generous stranger addressed the Deacon thus:

"My dear friend, I know the unpleasant situation in which you were placed by your senseless rabble and their still more senseless priest. I hastened to your relief, and have adopted this plan to relieve you of their insolence."

"You think not," replied the other, with a smile of pleasant sarcasm, "but you mistake; you and I have long been acquainted, nor can I think you can be ungrateful to me for my many kindnesses to you, by refusing my request. In short, I find that you will more effectively serve my cause by withdrawing from the Church than continuing in it; and the circumstances of this day fully authorize you to break terms with these contemptible minions."

"Your cause?" quoth the deacon. "My cause," quoth the gentleman, "for notwithstanding appearances, your example will be followed by many who will assist in the building up of my kingdom."

At the word "kingdom," the eyes of the deacon intuitively fell on the feet of his auditor.

"Mercy on me!" he exclaimed, "then you are the —"

"The devil!" quoth the stranger; and seizing the deacon, shook him so violently that he awoke, and perceived his wife in the act of rousing him to receive the benediction—having prolonged his usual nap from the text to the final of the afternoon service.—Old paper.

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